

3

A
DISCOURSE
ON
Our SAVIOUR'S
MIRACULOUS POWER
OF
HEALING.

IN WHICH

The Six CASES excepted against by
Mr. WOOLSTON, are considered.

BEING

A Continuation of the DEFENCE of the
SCRIPTURE HISTORY, &c.

By the same AUTHOR.

L O N D O N:

Printed for JOHN PEMBERTON, at the *Buck*,
against St. *Dunstan's* Church, in *Fleet-street*.

M.DCC.XXX.

(Price One Shilling.)

DISCOURSE

OF

MIRACULOUS CURE

HEALING

THE SIX CASES EXPONENTS OF
MR. WOOLSTON'S METHOD

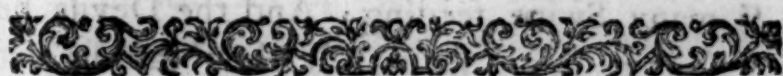
A COMPANION OF THE DISCOURSE
BY THE SAME AUTHOR

By the same Author

LONDON:
Printed for J. and W. Richardson, at the Bath
against St. Dunstons Church in W. 1794.
(LONDON: 1794.)



A
DISCOURSE
ON
Our SAVIOUR'S Miraculous
Power of HEALING, &c.



INTRODUCTION.



THE Cases treated of in the following Discourse are. 1. *Jesus's* casting the Devils out of the Madmen. (*Disc. 1. p. 31.*) 2. His healing the Woman that was afflicted with an Issue of Blood (*Disc. 2. p. 8.*) 3. His curing the Woman that laboured under a Spirit of Infirmary. (*Ibid. p. 27.*) 4. His
A 2 healing

healing a Man at the Pool of *Bethesda*. (*Disc.* 3. p. 33.) 5. His giving Sight to a Man that was born blind. (*Disc.* 4. p. 3.) 6. His curing the Man that was sick of the Palsy. (*Ibid.* p. 51.) The Particulars whereof, as they are recorded by the Evangelists, I have placed here in one View for the Reader's Ease.

I. " When *Jesus* was come with his Disci-
 " ples into the Country of the *Gadarens*, or
 " *Gergasens*; there met him two Men posses-
 " sed with Devils, coming out of the Tombs
 " exceeding fierce, so that no Man might
 " pass by that Way. And they cryed out,
 " saying, What have we to do with thee,
 " *Jesus* thou Son of God? — And there was
 " a good Way off from them, an Herd of
 " many Swine feeding; And the Devils be-
 " sought *Jesus*, saying, If thou cast us out,
 " suffer us to go away into the Herd of
 " Swine. And he said unto them, Go. And
 " when they were come out, they went into
 " the Herd of Swine; and the whole Herd
 " ran violently down a steep Place into the
 " Sea, and perished in the Waters, *Matt.* viii.
 " 28. See *Mark* v. 1. *Luke* viii. 26.

II. " When *Jesus* was going to *Jairus's*
 " House, in order to raise his Daughter from
 " the Dead; a certain Woman, who had
 " been afflicted with an Issue of Blood twelve
 " Years,

“ Years, and had spent all her Substance up-
 “ on Physicians, and was nothing bettered,
 “ but rather grew worse, came behind him
 “ and touched the Hem of his Garment :
 “ (For she said within herself, If I may but
 “ touch his Garment I shall be whole.) Upon
 “ which *Jesus* turned him about, and when
 “ he saw her he said, Daughter be of good
 “ Comfort, thy Faith hath made thee whole.
 “ And the Woman was made whole from that
 “ Hour”. *Matt.* ix. 20. *Mark* v. 25. *Luke*
 viii. 43.

III. “ As *Jesus* was teaching in one of the Sy-
 “ nagogues on the Sabbath, there was a Wo-
 “ man who had a Spirit of Infirmary eighteen
 “ Years, and was bowed together, and could in
 “ no wise lift up herself. And when *Jesus* saw
 “ her, he called her to him, and said, Woman,
 “ thou art loosed from thine Infirmary ; and
 “ he laid his Hands on her ; and immediate-
 “ ly she was made streight. *Luke* xiii. 10.

IV. “ At the Feast of the Passover *Jesus*
 “ went up to *Jerusalem*, where was a Pool
 “ called *Bethesda*, at which lay a great Mul-
 “ titude of impotent Folk, of blind, halt,
 “ withered, waiting for the moving of the
 “ Water. For an Angel went down at a certain
 “ Season into the Pool and troubled the Water
 “ and whosoever first after the troubling of
 “ the

“ the Water stepped in, was made whole of
 “ whatsoever Disease he had. Now a certain
 “ Man was there which had an Infirmary thir-
 “ ty and eight Years. And when *Jesus* saw
 “ him lye, and knew that he had been now
 “ a long Time in that Case, he saith unto him,
 “ Wilt thou be made whole? The impotent
 “ Man answered, Sir, I have no Man when
 “ the Water is troubled to put me into the
 “ Pool, and while I am coming, another step-
 “ peth down before me. *Jesus* then saith un-
 “ to him, Arise, take up thy Bed and walk ;
 “ and immediately the Man was made whole,
 “ and took up his Bed and walked.” *John* v. 1.

V. “ Whilst *Jesus* was at *Jerusalem* he saw
 “ a Man that was blind from his Birth. Up-
 “ on which, spitting on the Ground he made
 “ Clay of the Spittle and anointed the Eyes
 “ of the blind Man with the Clay, and said
 “ unto him, Go wash in the Pool of *Siloam*.
 “ The Man went his Way and washed and
 “ received his Sight. *John* ix. 1.

VI. “ When *Jesus* was at *Capernaum*, a
 “ great Multitude resorted to the House where
 “ he was ; insomuch that there was no Room
 “ to receive them, no not so much as about
 “ the Door. And they come unto him bring-
 “ ing one sick of the Palsy, which was born
 “ of four. And when they could not come
 “ nigh

“ nigh him for the Throng, they went up to
 “ the House top and let him down through
 “ the Tiling with his Couch into the midst
 “ before *Jesus* ; who seeing their Faith, said
 “ to the Sick of the Palsy, Son, thy Sins are
 “ forgiven thee ; arise take up thy Bed and
 “ go into thine House. And immediately he
 “ arose, took up the Bed and went forth be-
 “ fore them all”. *Mark ii. 1. Luke v. 17.*



THE Cases being thus briefly related,
 we are now to enquire.

First, Whether these Cases, as they stand in the Gospels, can be accounted for in a natural Way (as Mr. *W.* does sometimes suppose) and without allowing in our blessed Saviour a Power of working Miracles?

Secondly, Whether these Cases, as they are recorded, stand connected with any such Circumstances, as give any Occasion for the Charge of Absurdity brought against them?

The *first* Case is that of the curing the Madmen ; which is to be considered at present, simply as a cure of Madness, because the Circumstance of casting out the Devils, wherewith they were said to have been possessed, and of the suffering those Devils afterwards

wards to enter into the Herd of Swine, how much soever they may affect the Credibility of the Relation, certainly cannot affect the Reality of the Miracle. For to cure Madness in an Instant, by the speaking of a Word, is a miraculous Thing, whether the Cause of that Madness be supposed to be diabolical Possession or any thing else. For this Question is concerned purely with the Reality of the Distemper, and not with the Cause from whence it proceeds. If a Man has the Gout, whether it proceeds from an evil Habit of Body derived from his Parents, or from an intemperate way of living, or from the Possession of a Devil, yet to cure it by the speaking of a Word, would be equally in any of the Cases, miraculous. Now that these Men were really mad the Account shews; for they *wore no Cloaths, neither abode in any House, but among the Tombs and upon the Mountains.* They were *exceeding fierce, so that no Man could bind them, no not with Chains.* Which are as plain Evidences of Madness as can be. That they were cured is also clear. For when some *came out of the City to see Jesus, they found this Madman sitting and clothed, and in his right Mind.* So that this Case, at least, as it stands recorded in the Gospel, must be admitted as a plain Instance of a Miracle. To this first Case, the last is not unlike; for here was a Man so much affected with the Palsy as that

he

he was quite unable to help himself, who yet upon Jesus's only saying to him *arise, arose, took up his Bed and walked.* These two Cases the Objector himself has allowed, I think, to be unexceptionable. The Facts he denies, for Reasons which shall be considered in their proper Place. But admitting the Facts, he does not dispute the Miracle, as indeed no one of common Sense can; and I think that Mr. W's uncommon Sense does not carry him so far.

In the second, third, and fourth Cases, the Gentleman pursues a different Method. For here he allows the Facts (or seems at least to allow them) but denies the Miracles. Let us take therefore these Cases in order as they stand, and consider his Reasoning.

The first of these three Cases is that of the Woman that was *diseased with an Issue of Blood.* In which says he, * *to please our Divines I will allow as much of the Truth of the Letter of the Story as they can desire.* And in particular, he admits that she was *ἀιμορρῶσα, obnoxious to bleeding*; which Distemper he all along supposes to have been of *twelve Years* standing. Nor does he call in Question the particular Manner, in which the Evangelists tell us the Cure was wrought, (namely that it was done in Virtue of the Woman's touching the Hem of Christ's Garment,) as if it were falsely reported. Thus

* *Sixth Discourse, p. 8, 9.*

far all is well. Now this being admitted as a true Relation, it will, I believe, puzzle any Man of common Apprehension, to conjecture how the Gentleman goes to work to avoid the Necessity of confessing that here was a Miracle wrought. For to cure a Person of an inveterate Hæmorrhage, to which all the Means of Art had been administred in vain, merely by the Touch of the Hem of a Man's Garment is surely a Miracle, or it will be the hardest thing in the World to say what is a Miracle. But he tells us, that, * *as to the Nature of the Disease of this Woman, we are much in the dark about it, and very uncertain of what Kind and Degree it was*—— It might be for ought we know, only a little bleeding at the Nose that now and then she was subject to, or it might be an Obnoxiousness to an Evacuation of Blood, by—— I do not at all think it needful to pursue the learned Conjectures. Be it supposed that this bleeding was from the Nose, or from any other part of the Body; still it was a Disease, and an inveterate Disease, which no Art that she had ever tried could cure. The Gentleman amuses himself to as little Purpose, when he tells us, that the † *Woman subsisting so long under her Issue of Blood*—— it could not be very grievous—— That this Hæmorrhage was rather, perhaps, of Advantage to the Health of

* *ibid.* p. 10, 11.

† p. 11, 12.

the Patient than of Danger to her—— Yea, that Jesus's cure of *this Woman* might be a Precipitation of her Death, for (which is the only true Thing he says) *she died some Time after it, rather than a Prolongation of her Life.* You see the Power of Imagination! If you will allow the Gentleman that the Case was what it was not, he will be able to prove that there was no Miracle. The History says, that the Woman had been twelve Years diseased: That no Art, no Skill of the Physician could relieve her. Mr. W. thinks what the Scripture calls a Disease, was her Health and her Life; which is not writing against the old History, but giving us a new one. Surely he is a mystical Physician, as well as a mystical Divine; or else from the plain Scripture History of this Distemper, he never could have raised such Conclusions!

As to his general Assertion, that * *the bodily Disease of the Woman should have been clearly and fully represented to our Understanding, or we can form no Conception of Christ's Power in the cure of it,* I can by no Means agree to it; because it implies that we can never know a Man to be sick, unless we understand the Nature of his Distemper. The Case is quite otherwise. We send for Physicians to our Friends, because we see they are sick, and because we

do not ourselves understand their Distempers. In some Cases our Physicians are puzzled, and at a Loss to know the Nature of the Patients Disease. In such a Case, which is of all others the most desperate and remediless, will Mr. *W.* say, that there is no Distemper, because no one understands what it is? In the present Case, if a Distemper of twelve Years standing, and which had so long eluded all the Art of Physick, was cured by a single Touch of *Christ's* Garment, is it possible to imagine, that there was nothing miraculous in the cure?

It is scarce worth Notice, what the Gentleman is pleased to suggest as to the Means, by which this Cure was wrought, namely, that the Effect which followed upon the Woman's touching the Hem of *Christ's* Garment, might have been owing purely * *to the Force of Imagination*. No doubt this Woman had before, either been an Eye Witness of *Christ's* miraculous Power of healing Diseases, or had had the Assurances of it from others upon Authorities not to be disputed. Full of this Persuasion she comes to *Christ*, and as the Reward of her Faith God was pleased to grant her, what she wished for, a Release from her bodily Infirmary. It is thus that the Scripture represents the Case. Now if this Gentleman will say that this Cure was not the Effect of the

* *ibid.* p. 14.

miraculous Power of God, but of a strong Imagination; I know not indeed, as he says, *who can help it*. But there is one Thing, I am sure, which a wise Man will find himself as little able to help, and that is, pitying the Extravagancy of a Thought, which has not the least Appearance of Reason to support it. It is an easy Thing to harangue in general Terms upon the Force of Imagination in certain Cases, But the proper Proof in the Matter before us, would have been to have produced some unquestionable Instance of a Disease, attended with Circumstances parallel to these, which has been cured by Imagination. When the Gentleman has done this, it will be Time enough to consider the Case farther; and till then, all that he can say will only shew his own Temper and Spirit, but cannot diminish from the Credit of the Story with any who are disposed to consider Cases of this Sort, with any Degree of Judgment and Impartiality.

To go on therefore to the next Case, namely, that of another Woman who had *a Spirit of Infirmary*. This Distemper, whatever it was, is spoken of by our Saviour himself, as inflicted by some evil Spirit. For he tells us, that she had been *bound of Satan for eighteen Years*; and the visible Effect of this was, that she *was bowed together and could in no wise lift up herself*.

self. Yet upon *Jesus's* laying his Hands on her immediately she was made streight. What says the Gentleman to this? Why * taking the DEVIL out of the Story, there's no more in it than what is common. — Very well Sir; we will drop this Circumstance of the Devil's being concerned in the Case for the present, and see what you will make of it. What is it that you here say is common? Why, that a † drooping, stooping, vaporous Woman, full of Fancies, should be cheared and elated upon the comfortable Advice and Admonition of a reputedly wise and good Man! I think verily, that the Question with the Gentleman upon this Case, is already brought to a very short Issue. The History says, that this Woman was afflicted with a Weakness of eighteen Years Continuance, which had so much disabled her, that she could not stand upright. The Gentleman in Effect says, that this was not the Case, and that the Woman had not really any such Distemper. What now must we believe? Shall we credit those who saw the Woman, and saw the Cure; or must we give Credit to Mr. W's. new History of this Woman, which he delivers as confidently indeed as if she had been his intimate Acquaintance, but whom he never saw, of whom he had never heard, but for the History, which he pretends to correct. If he may be allowed to write History

* p. 28.

† p. 27, 28.

out of his own Head, and to throw out of the Story every Thing that is miraculous; he may well say, What is there in this more than common? But does not this shifting the Case shew, to Demonstration, that even in this Writer's own Opinion, here is an Instance of a Miracle impossible to be withstood? It is just in the same Manner that he has treated the fourth Case, which is next to follow; that, I mean, of the *Impotent Man* at the Pool of *Bethesda*. * *The WORST*, says he, *that can be made of this Man's Case is, that he was troubled with Laziness more than Lameness. — Or that if he was no Dissembler, he was only fancifully sick. And the BEST that can be made of Jesus's Power in the Cure of him is, that by some proper and seasonable Talk, he touched his Heart to his Relief, and so by the help of his own Imagination was cured, and went his Way.* The best and the worst that can be made, — From whence? Why from the Scripture History, or he says nothing. But of the Truth of this let the meanest Reader judge. The History says, that he *had an Infirmary thirty eight Years*. Now though it is granted (as he observes) that † *the Word ἀδυνεία, Weakness or Infirmary, is a general Name of all Distempers*; yet some Distemper or other it certainly signifies, and the Circumstances of the Place shew thus

* *Third Discourse*, p. 35.

† *ibid.* p. 47.

far what this Man's Distemper was, *viz.* That he was some way or other disabled in his Limbs, for he could not get into the Pool *without Help*. So that whatever the Gentleman's private Opinion as to the Nature of this Man's Case may be, (which is nothing at all to the Purpose) the Scripture evidently speaks of it as a real Lameness, which I hope he will not say was capable of being cured merely by the force of Imagination. If the Objector could have produced any Circumstances from the History tending to shew that these Persons labour'd under no real Distemper, this had been something. But since he has not attempted this, and there is indeed not the least shew of any such Inconsistency, I shall venture to set down these two Cases likewise, as what do appear upon the Face of the Scripture-History to be undoubted Instances of *Jesus's* miraculous Power in healing Diseases.

The only Case which now remains to be considered, is that of *Jesus's* Cure of the *Blind-man*; which the Gentleman has been pleased to treat in such a Manner as to leave it very uncertain to his Readers how much of the Fact he admits, and how much he denies. Sometimes he seems to allow that the Man was really blind; at other times, and that not seldom, he intimates as if his Eyes might have been only sore. But that there was any Miracle in this Case he denies absolutely;

lutely ; for, * *Miracle*, says he, *I can see none*. It is not worth the while, to lay together what he says upon the first Head ; for whatever his Meaning is, the Sense of the Scripture is clear and cannot be mistaken. The Man we are there told was *blind*, and *born blind* ; and since nothing is offered to shew the contrary, we must take the Case to have been as it is reported, and then see how the Gentleman will get rid of the Miracle.

He observes in the first Place, that * *we know nothing of the Nature of this poor Man's Blindness, nor what was the Defect of his Eyes ; nor whether it was curable by Art or not ; without which Knowledge, says he, it is impossible and unreasonable to assert, that there was a Miracle wrought in the Cure of him*. This is one Instance, among many others, of Mr. W's. great want of Consideration. A broken Bone is a Malady certainly curable by Art ; and yet should any one be able, without the Help of common Applications, to restore a broken Limb instantly ; suppose, by touching it with his Finger, it would be a Miracle. A Miracle is shewn by the Manner of the Cure as well as by the Matter of it. And therefore admit, that this Man's Blindness was indeed curable by Art (which it will be a hard Matter to prove) still if our Saviour cured it with-

* *Fourth Discourse* p. 6.

† *ibid.* p. 7, 8.

out the Use of any Mean's, that have a natural Virtue to cure Blindness ; will any Man be so unreasonable as to say, that the Cure was not Miraculous? Mr. *W.* himself will answer, No. For he tells us he * *will yield — that if Jesus had used no Medicines ; if with only a Word of his Mouth, he had cured the Man, and he had instantaneously recovered as the Word was spoken, here would have been a real and great Miracle, let the Blindness or Imperfection of the Man's Sight be OF WHAT KIND OR DEGREE SOEVER.* To what Purpose then was it to alledge our Ignorance of the Nature of this Man's Blindness, as an Objection against the Miracle? Or what Sort of Opinion must the Gentleman have of his Readers, when he thought that they would bear to be thus treated? Will you now, Sir, be pleased to tell us what it is that you find fault with? Why *Jesus* did not cure this Man's Blindness by speaking a Word, but, it seems, † *used Washings and Ointments and Balsams, which, says he, absolutely spoils and destroys the Credit of the Miracle.* What are these Washings, and Ointments, and Balsams, the Gentleman talks of? *Jesus*, we read, *spat on the Ground, and made Clay of the Spittle, and anointed the Eyes of the blind Man with the Clay, and then bad him to go wash in the Pool of Siloam, that is, in a common River.*

* p. 9.

† *ibid.*

Have these Things any natural Virtue to cure Blindness? He himself would laugh at any one that should say so. For it is but in the very next Page, that he falls into great Admiration, and says; *A strange and odd Sort of an Ointment, that I believe was never used before or since, for sore and blind Eyes!* I think so too; and his Ridicule would be very just, if it could be imagined that our Saviour used it as a means, naturally proper to work the Cure he intended. But as it is certain, that *Jesus* could have no such View, the Ridicule must fall upon himself, in alledging this as a Disparagement of the Miracle, which might, for ought we know, as well have been effected without it. For where is the Difference between using no outward Application at all, and using such an outward Application as has no natural Virtue to effect a Cure?

It would be very easy to observe, that an instantaneous Cure of any Blindness by such kind of Applications, is a Thing that was never heard of. But there is no Occasion to insist upon these Matters; because it is plain that our Saviour used neither Ointment nor Washing that could have any Virtue in that Case. The Objector is so sensible of this, supposing the Ointment to have been what the History says it was, that, to * *help himself*

* p. 10. 14.

out at a dead lift, in Service of a certain Cause, he seems willing to insinuate, that this Effect might be accounted for, by supposing that Jesus imperceptibly had in his Mouth, a proper unctuous and balsamick Substance, which he dissolved into Spittle. But to make this out, he tells us, he wants the Assistance of some skilful Professors in Physick and Surgery, and wonders that none of them, who may be supposed to be a little disaffected to Christianity, have as yet bent their Thoughts this Way. The certain Cause which the Gentleman has so much at Heart is, I suppose, pretty well understood. But I have known, that even a good Cause has suffered under better Management than this. If I could believe the Gentleman to be in earnest, I would advise him to consult some experienced Physicians and Surgeons, and hear what they have to say. The decent Manner in which he has treated this learned Faculty, with the good Sense of the Question he has to propose to them, no doubt will procure him a Reception suitable to his Merit.

But * *what then*, says the Objector, *was the Reason of Jesus's using this strange Eye Salve*, since it had no medicinal Virtue? To which Question he shall receive an Answer in due Time. At present we have no Occasion to

* p. 12.

consider this Point; because whatever was the Reason, why *Jesus* used this Ointment, the Miracle will stand just as it does. We are therefore got through these six Cases, and it appears that taking them as they are recorded by the Evangelists, they are all of them Miraculous. This was our first Head of Enquiry.

The second is, whether these Cases stand connected with any such Circumstances, as are sufficient to support the Charge of Absurdity laid against them. This is what I am next to consider; and with a View to this Question, I shall once more run over these Cases in the Order in which I have placed them.

The first Case is that of *Christ's* curing the *Madmen*; to which Miracle, there is this Circumstance connected, That *this Madness was occasioned by evil Spirits, who had taken Possession of them; who being cast out, were permitted to enter into a Herd of Swine, who thereupon ran down a Precipice, and were all choaked in the Sea.* In this Circumstance, one Thing perhaps, that may give the Gentleman Offence is, That the Gospel asserts the Being of evil Spirits, and their Agency in bringing bodily Diseases, and other Mischiefs upon Men. He does not indeed offer this as an Objection in direct Terms, in the Story before us: But since he has * elsewhere given us plainly enough

* *Second Discourse* p. 40. to 45.

to understand that he laughs at every Thing of this Kind, it will not be improper once for all to say in a few Words, what may reasonably be said upon this Subject.

It must be observed then, that the Nature of the Argument does not oblige us to set out our Proofs that there are such Beings as evil Spirits, or to determine how far they are concerned in the Affairs of this World. The Gospel supposes such Beings, and that they sometimes are suffered to have an Influence in the Affairs of this World. This is made an Objection against the Authority of the Gospel. To maintain this Objection therefore, those who make it must prove, either that there are no such Beings, or that if there are, they cannot possibly have any thing to do with human Affairs; otherwise the Supposition of such Beings will be no Objection against the Gospel or any part of it. And what can any Man have to say in order to shew that there are no evil Spirits, that is not the Effect of mere Prejudice? When we speak of a Spirit, we speak of an invisible Being. And that there is one invisible Being at least, all must confess who are not downright *Atheists*: For God is, though we see him not. And that there may possibly be a great Variety of invisible Beings as well as one, nothing can hinder any Man from conceiving but a certain Narrowness of Thought, which a very little Philosophy will enable

enable us to conquer, and is incident only to those who are not at all accustomed to think. I doubt not but that if some Gentlemen had lived a hundred Years ago, and had been told of that numberless Variety of imperceptible Animals, that have lately become invisible by the help of Glasses, they would have made as great a Joke of them as they do now of Spirits. If the being of such Animals does not prove the being of Spirits, (as it certainly does not) it will help us to conceive that there may be Spirits; for it shews there are many real Beings that are invisible to us; and is not this the strongest Prejudice against the belief of Spirits, that they are invisible? Concerning the Nature or Substance of a Spirit we know nothing more than that it is greatly different from every thing whereof we have any Experience. But this can be no good Objection; for who will say it is not as easy for God to make Creatures of different Substances; as it is to make Creatures of the same Substance differing in Shape and Proportion?

As little room for Objection is there against the Office or Employment which the Gospel assigns to these invisible Beings; namely, their being made use of as Instruments in the Hand of God to execute the Works of his Providence with regard to Men. He hath made the Creatures of the visible World Instruments

both

both of Good and Evil to us, and why not those of the invisible World likewise? Why may not God permit us to be hurt by evil Spirits, as well as by evil Men, or by evil Beasts? Or why may not the Operation of an evil Spirit upon the Body create Distempers, as well as the Operations of many natural Substances? I am persuaded that no Answer can be given to these Questions, which can in the least stand as a Prejudice to the Gospel with reasonable Men. And therefore to go on a little farther. What sticks with some People, I know, is this, That we should hear so much of evil Spirits taking Possession of Mens Bodies, during the Time of the first Publication of the Gospel, and nothing at all of it either before or since. To which the Answer is very plain and easy, that then only were these Beings known and heard of, because then only those Powers were exercised, which alone were able to bring their Doings to Light. The Diseases were visible; but the Cause of them was unknown, till he who wrought the Cure made it evident by his Power what it was. And possibly should the same Power again revive, we might again hear of just the same Effects of it. We know little by our Reason or our Senses, of the being of evil Spirits, or of their Power, and therefore are apt to make no Reckoning of them in considering the possible Causes of those Effects which we daily

daily see before us; but should any one say, that even now a great many of those Diseases which afflict Mankind, are caused by evil Spirits; Some modern Writers would find much more Use of their Talent for Ridicule, than of their Reason and Understanding, in confuting him.

Let us now come to the Matter in Hand, and try the Weight of the Gentleman's Objection, which must, I think, be conceived to stand thus, *viz.* That * *it is absurd and unreasonable to believe that the Devils or evil Spirits when cast out of the Madmen should be permitted to enter into an Herd of Swine to their Destruction.* This pretended Absurdity is supported by two Observations, *viz.* 1. That there were no Swine kept in that Country. 2. That if there were, *Jesus's* destroying so many Swine by suffering the Devils to enter into them, and drive them into the Sea, was an Act of Injustice. To the first of these Observations it may be answered, that there might be Swine kept in that Country; for that † *Gadara* was inhabited by *Greeks* as well as *Jews* who might both keep and eat Swine; though the *Jews* were forbidden by their Laws to do either. As to the other Observation, I will only ask the Gentleman this plain Question, *viz.* Whether supposing *Jesus* to have been a Prophet, and

* *First Discourse*, p. 33. & seq.

† *Bishop of St. David's Vindic.* p. 199.

in Consequence hereof to have acted by Commission from God, he was, or could be guilty of any Injustice in this Action? It is plain he could not; because upon this Supposition the Act will come to be considered not as his Act, but as an Act of Providence. If *Jesus* had no Right to destroy the Peoples Swine, God, who is the supreme Proprietor of the whole Earth, most certainly had; And will you complain of him for such a Punishment as this, when you every Day see more surprizing Instances before your Eyes? The Gentleman asks, What had this People done to * *deserve such Usage from Jesus*? Would the Question be endured if he should ask, What had they done to deserve such Usage from God? Is God accountable to such Reasoners as these, when they shall demand why he punishes, or why he forbears? Or when we see him laying whole Nations waste with Pestilence, with Famine and with Earthquakes, shall we confess his sovereign Authority in these Cases, and yet upon the Loss of *two thousand Swine* cry out and say, Why hast thou done thus? If you are inclined to doubt of the divine Commission of *Christ*, yet it must be for other Reasons and not for this. For it can be no Reason for denying his divine Commission, because he once or twice did the same

* *ibid.* p. 34.

Thing which God does daily. And upon this Occasion I cannot help wishing, that those who seem to call in Question the Authority of the Christian Religion, and yet pretend to be real Deists, would take Care that they do not in their Zeal against Revelation advance such Notions, which must, if there be any Thing in them, entirely subvert the belief of a Providence and all natural Religion.

It is hardly worth while to take Notice of some other little Circumstances in this Story, which the Gentleman has been pleased to set down as Objections against the Credibility of it. As; * *How came those Madmen to have their Dwelling among the Tombs of a burying Ground? Where was the Humanity of the People that did not take care of them?* I presume the Gospel History may stand very safe though we cannot answer for the Actions of Madmen; and if the meaning of the Objection is only this, that the People of the Country ought to have been more careful than to permit Persons in this Condition to wander up and down where they pleased; this likewise may be admitted without Prejudice to the Evangelists. For what? Is not an Historian to be credited, unless we can in every minute Circumstance account for the Conduct of all whom the History concerns? I wish the Gentleman would try his critical Skill

* P. 32.

upon some other Writers and see what Consequences would arise in Virtue of such notable Observations as these. If some Author of good Account should tell us of a wild Bull that had broke loose from his Keepers, and done great Mischief among the People; such a Story, I suppose, might easily enough find Credit, because there is scarcely a Country in which Instances of this kind do not some times happen. And yet should this Objector take in Hand to disparage such a Writer, might he not cry out with the very same Reason that he does here, Is it possible? What sort of People were these, that they did not tie him up fast, or knock him o' the Head? I do not find that these poor Creatures had really hurt any Body, but only that the People were afraid of them; nor does it appear but that reasonable Care had been taken to prevent Mischief. For the History says, that these Men had been *often bound with Fetters and Chains, but that no Chains would hold them.* This says the Gentleman *is hardly credible.* Perhaps so, to him, who considers this only as a common Case of Madness. But if he admits (what the History says) that evil Spirits were concerned, he will not, I presume, pretend to determine the Extent of their Power. Besides by this Expression we are not obliged to understand any more than that the usual Methods of chaining and fettering
Mad-

Mad-men had been tried, but to no Purpose; which I suppose no reasonable Man will say is so strange a Thing as to surpass all Credibility. And were it such an Impossibility for Mad-men in any Country to be at Liberty, perhaps we should not have had the Trouble of considering these Objections.

But there is one Objection more, which may perhaps seem to have greater Weight in it, and that is this * *When our Saviour was brought before Pilate to be arraigned, tryed, and condemned, Pilate put this Question to the Jews, saying, What Evil hath he done? Upon which the Gentleman observes, that if this Story had been literally true of Jesus, there had been no need of false Witnesses against him; for the Gadarens might have deposed, that he had destroyed two thousand of their Swine. But perhaps the People of that Country, had not learn'd to call that Injustice, in which they plainly saw the Hand of God, and therefore were not disposed themselves to complain. And as for the chief Priests, they had good Reason not to put the Cause upon this Issue. If the Loss of these Swine had been pleaded, the first Question would have been, how did Jesus destroy them? And this would have led directly to an Inquiry into his Miraculous Power, a Point which, as their whole Conduct upon*

* p. 38.

this Occasion shews, the *Jews* were resolutely determined not to meddle with. What Sort of an Advocate this Gentleman might have been for the *Jews*, if he had been there, I cannot tell. If he had believed any Thing of evil Spirits, he might consistently enough with his own Opinion, have said * *that he believed Christ to be a Wizzard, and that the Swine were lost through his Fascinations.* But the *Jews* could with no Sort of Decency have objected in this Manner. *Beelzebub* was the common Cry, when they wanted something to say : But this was not a Plea to be trusted too, since they had nothing to alledge against *Jesus*, upon this particular Case, to shew that he made use of a diabolical Power, which would not have fallen harder upon some of their own Prophets. They could not have forgot what *Moses*, in whom they trusted, did to *Corah* and all his Company, whom he sent down alive into the Earth, which opened her Mouth to swallow them up. (*Numb. xvi.*) Nor what *Elijah* did, when he commanded Fire to come down from Heaven, and consume a hundred Men, whom *Abaziah* sent to apprehend him. (*2 King. i. 10.*) Nor what his Successor *Elisba* did, when he called forth two Bears out of the Wood, who tare in Pieces two and Forty Children. (*2 King. ii. 23.*) These

and some other Instances of Severity, executed by their Prophets, they must have remembered : And what was the Loss of two Thousand Swine to such Destructions as these ? No wonder then if they chose to avoid an Argument, which might so easily have been turned upon themselves, and had recourse to general Accusations of Sedition and Disaffection to *Cæsar*, that common Artifice, by which Thousands have been destroyed or ill treated, whose only Faults have been, that their Virtues were too considerable.

Other Answers might be given to this Objection, but I take this one to be sufficient ; and since the Gentleman has once again called us, to the Consideration of the Matters objected to our Saviour at his Tryal before *Pilate*, I will beg leave in my Turn, to propose one Difficulty to him, which he may consider of at his Leisure. He tells us that *Jesus* was a Cheat. If so, he was surely the most lucky Impostor that ever was, if amidst such an Infinite Variety of Impostures (for so we must now call all his Miracles) he was not sometimes detected. The Gentleman says, that he was detected in the Case of *Lazarus* : And it seems utterly incredible, that he should not have been detected in many other, if any Thing was to be discovered that was otherwise than it ought to have been. Why then this deep Silence upon this Head, and why
so

so much suborning of Witnesses in other Cases? Why so much Strefs laid upon a few mistaken Words of his about *destroying the Temple*, and why not one Word upon these manifest Cheats? What was a general Charge of Sedition and Disaffection compared to a Proof that he was a common Cheat, and had endeavoured by Craft and Artifice to make himself popular? But to return.

The two following Cases will give us little Trouble. In the Story of the Woman that was *diseased with an Issue of Blood* the Gentleman has found no Circumstances to cavil at: Nor in that of the other Woman that was *bound down by a Spirit of Infirmary*, unless it be that the Devil was concerned in the Matter; which is a Point that has been already spoken to. But the History of the lame Man that was cured at the Pool of *Bethesda* is full, it seems, of * *Aburdities, Improbabilities, and Incredibilities*, which have furnished him with much Matter of Ridicule. His principal Objections lie against what we find in St. *John's* Gospel concerning this Pool of *Bethesda*; as that *an Angel went down at a certain Season into the Pool and troubled the Water*; and that *whosoever first, after the Troubling of the Water, stepped in, he was made Whole of whatsoever Disease he had*. But what is all this to our Saviour? Has he

* *Third Discourse*, p. 34.

said one Word about the Pool, or the Virtues of it? Suppose the Pool had no Virtue, Was the Man therefore not Lame? Or was he therefore not cured by our Saviour? Whatever therefore becomes of this Story, our Saviour, it is certain, stands quite clear of it: For when he came to the Pool, and saw the lame Man lying there, he only asked him, Whether he *would be made whole*? and, having heard what he had to say, bad him *rise and take up his Bed and walk*. But concerning the Virtue of this Pool in curing Diseases, what it was, or whence it came, he says not one Word. If there be any Difficulty in the Case, St. *John*, the Writer of the History, is to answer for it, and perhaps he may have less to answer for than Mr. *W.* imagines.

For in the first Place there is some Reason to suspect that the Passage about the Angel's Descent into the Pool and troubling the Water, at which Mr. *W.*'s Ridicule is chiefly pointed, is no Part of St. *John*'s original Gospel. In some ancient Manuscripts it is entirely wanting; in others ~~not~~ admitted into the Body of the Text, but set down in the Margin by some later Hand, as the learned Reader may find by consulting Dr. *Mills*, and his Editor Dr. *Kuster*, to whom it will be enough to refer him for farther Satisfaction*.

* Vid. Milli Prolegom. ad Nov. Test. 433. & Kuster in Præfat.

But to give the *English* Reader a clear Notion of this Matter, I will set down this Passage in our Translation, as it is represented in a very ancient *Greek* Manuscript in the * King of *France's* Library.

Verf. 2. *There is at Jerusalem by the Sheeps Market a Pool which is call'd in the Hebrew Tongue Bethesda, having five Porches.*

Verf. 3. *In these lay a great Multitude of impotent * Waiting for the Folk, Blind, Halt, Wi- Moving of the thered, * Waters.*

Verf. 4. *For an Angel went down at a certain Season into the Pool and troubled the Water — whosoever then first, after the Troubling of the Water, stepped in, was made whole of what Disease soever he had.*

Verf. 5. *And a certain Man was there which had an Infirmary thirty and eight Years.*

Verf. 6. *When Jesus saw him lye, and knew that he had been now a long Time in that Case, he saith unto him, Wilt thou be made whole?*

Verf. 7. *The impotent Man answered, Sir, I have no Man when the Water is troubled to put me into the Pool, but while I am coming another steppeth down before me, &c.*

* Vid. Montfaucon Palæog. Græc. p. 214.

You see now that the Narration, as it stands without the marginal Note, contains a full and perfect Sense, and gives an Account of the whole Action of our Saviour so far as it concerned the lame Man and his Cure. It is very true that the seventh Verse implies some such Notion as the fourth distinctly Specifies, viz. That upon a certain *troubling of the Waters* there was a Cure wrought or expected to be wrought upon the Person that could first get into the Pool, which was the Reason that brought these sick Persons together. If you should infer from hence, that St. *John* wrote the fourth Verse, I think you would infer too much. For perhaps when St. *John* wrote, the Notion which brought these People to the Pool might be so well understood, that he might not think it needful to give a particular Account of it. But as the ancient Tradition began to wear off, such an Explication was necessary to make the lame Man's talk to our Saviour, at the seventh Verse, intelligible, which, without such Explication, 'tis certain, would not at this time of day have been understood. This might be the Reason why, in some Copies, it was at first inserted in the Margin of the Book; and how easily it might from thence, by degrees, creep into the Text every one understands, who knows how frequent such Instances are in many ancient Writers.

I shall leave it to the Reader to judge of this Account according to his Discretion. I think it cannot be denied, that it has at least an Appearance of Probability. Let us then consider the Case upon this Foot, and see how it will stand. You say, you cannot believe that an Angel went at certain Seasons into the Pool and troubled the Water for the Benefit of a single Person. Well, let it alone. Our Saviour, you have seen, in every View stands clear of the Matter; and if the foregoing Conjecture be admitted, so will the Evangelist, who only reports what the lame Man said. He certainly had such a Notion as this, and so had many others, or they had never come thither for a Cure: And if you should ask, Whether this Notion was true or false? my Answer is, That it is nothing to the Purpose. For admit that this was only a vulgar Superstition; Is it any Objection against our Saviour, that he cured a poor superstitious Man of his Lameness? Or against the Evangelist, That he reported, without disguise, his Conversation with our Saviour? You may think it incredible, perhaps, that there should have been any such Superstition. But go into *Italy*, *Spain*, or *Portugal*, and you may see as strange Things every Day; and in a lower Degree too much of it may be seen even in our own Country.

But to wave all this, and to suppose this Account to be St. *John's* own. What must we say now? Why says the Gentleman, that here is an Account of an incredible Miracle. Why incredible? If all Miracles are incredible, this may be so too; but it is no more incredible than others are. If a Man reports only common Things that happen every Day, no one alive will say he reports Miracles; and therefore the very Nature of a Miracle requires, that the Matter of it should contain something uncommon, *i. e.* (as our Author will say) something incredible. We cannot move Waters, and by moving them, give them a medicinal Virtue; but does it follow that God cannot? The Waters of *Jordan* at OUR Command will not cure a Leprosie; but does it follow that *Naaman* the Syrian was not healed, when he used this Remedy by God's Command? If you ask, why such a Miracle was vouchsafed the Jews in their worst and most corrupted State? I will answer you, when you tell me why they were preserved in the Wilderness after their many Rebellions against God. Even in the common Acts of Providence it is easy to see the Work, but often hard to see the Reason. In miraculous Works, which are out of the common Road of Nature, it must be much more so: Which Observation may serve also for an Answer to a Question of Mr. *W's*, Why *one* sick

sick Person only was cured by the moving of the Waters, when there were many who wanted it? He has other Questions also which I will repeat, that I may not seem to forget them; As *How often in a Week, Month, or Year did the Angel vouchsafe his Descent into the Pool? For how many Ages before Christ's Advent; and why not since, and even now, was this gracious angelical Favour granted?* To all which, I answer, that I cannot resolve his Doubts: But surely, God may dispense his own Gifts, in what Manner, and in what Measure he pleases, and is not bound to satisfy the Curiosity of such forward and busy Inquirers as this, when they shall think fit to demand a Reason of his Proceedings. Why is it a greater Objection against this Miracle, that the *Angel* cured but one, than it is against *Christ's* Miracle, that *HE* cured but one? There were many infirm Persons at the Pool when he came, and yet but one of them was healed. Right, says the Gentleman, and therefore I will believe neither the one nor the other. * *If Christ COULD not cure them all, there is a End of his Power of Miracles; and if he WOULD not, it was want of Mercy and Compassion in him. Which Way soever we take this Case it turns to the Dishonour of Jesus!* He that can want an Answer to such reasoning as this,

* P. 50.

I think

I think is hardly capable of any. That *Jesus* could have cured all those sick Persons, and all sick Persons in the World besides, with as much Ease as he cured that one, no body can doubt. And could not God, whose Minister he was, have as easily done the same Thing at any Time, either before or since? Can he not do it as easily even now, or at any Time hereafter? *If he CANNOT there is an End of his Godhead. If he WILL not, it is want* — Of what! *Mercy and Compassion* you say. Does then the Mercy and Compassion of God oblige him not to permit Sickneſs and Diſeaſes in the World? The Gentleman pretends to be a Christian, but this is certainly the Language of pure Atheiſm.

But to ſpeak clearly to this Caſe; the true Uſe of Miracles is to give Evidence of the Power of God for ſome particular Ends of his Providence. And whatever was the Intent of the Angel's deſcending into the Water (if he really did deſcend) this we are ſure, that the end of this Maniſtation of the Divine Power by the Miracles of *Jesus* was to give the Sanction of his Authority to the Doctrine he was to publiſh in his Name. Now though one Miracle requires as much Power as a hundred, yet a Variety of Miracles renders the Evidence of this Power more conſpicuous, and the Credit of thoſe who ſhould record them to Poſterity leſs liable to Suſpicion, than it would have

have been if one only had been wrought and recorded ; and this, I presume, may be admitted as a general Reason why *Jesus* wrought many Miracles and not one Miracle only. But if you should ask, Why so many and no more? Or why upon this Person and not upon another was this Divine Power manifested? These are Questions not to be answered, nor is there any Sense in requiring or expecting that they should. Because as God is absolute Master of his own Gifts, so he best knows when and upon whom to bestow them. To this Purpose the Words of our Saviour himself (*Luke iv. 25.*) are pertinent and strong. *I tell you of a Truth, many Widows were in Israel in the Days of Elias, when the Heaven was shut up three Years and six Months, when great Famine was throughout all the Land; but unto none of them was Elias sent, save unto Sarepta a City of Sidon, unto a Woman that was a Widow. And many Lepers were in Israel in the Time of Elisæus the Prophet: And none of them was cleansed, saving Naaman the Syrian.* This was said in Answer to his Countrymen, who asked him (or were ready enough to ask him) Why he did not work Miracles among them as well as at *Capernaum*? And the Sense of the Passage is to this Effect, viz. “ That they had no
 “ Right to demand a Reason in this Case ; for
 “ that God would act according to his own sovereign Will, and had done so in Instances
 “ acknow-

“ acknowledged by themselves ”. It is not to be supposed that the Gentleman believes these Miracles appealed to by our Saviour, any more than he believes those which were wrought by our Saviour himself. But no Matter for that. The Answer in all these Cases is one and the same, *viz.* That God may do what he pleases, and is not bound to give us a Reason why he does it; and surely if there are any Cases in which it is meet for us to submit to his Wisdom, this is one. I wonder the Gentleman, when he was considering the *Resurrection Miracles*, did not offer this Objection, and say that he would not believe that *Jesus* raised any one from the dead, because he did not raise all. But this Reasoning he there disclaims, and confesses that * *two or three Instances will be sufficient*. But why *Jesus* was more obliged to heal all the Sick than to raise all the Dead, it will be proper for him to shew; and let him shew it when he can.

It appears then, that *Jesus's* curing that one Man only among the Multitude, that lay at the Pool of *Bethesda*, is no Objection against the Credibility of this Miracle. And how the Angel's curing but one by his Descent into the Pool is a greater Objection against the Credibility of that Miracle, it will be very

* *Fifth Discourse*, p. 20.

hard to shew. The great Difficulty lies here; To what End or Purpose did that Miracle serve? This the History does not at all explain, and it may perhaps be no easy Matter to determine upon any sure Grounds. To have Recourse to any typical Use would avail little with this Writer, who, as fond, as he seems to be of mystical Interpretations, will admit of no Types but his own. All I shall say to the Matter therefore is this, that there might be a Reason for this Miracle though we know not what it is.

Upon the whole then, if this Passage relating to the Angel's Descent into the Water be an ancient Interpolation, as perhaps it may, Mr. *W.* has been fighting with a Shadow, and all his Arrows have fallen short of the Mark which he aimed at, the Credit of *Christ* or his Evangelist. But if the Passage be St. *John's* own, it is certain we are not answerable for more than St. *John* has said, and he has barely related the Fact, (which considered as a Miracle can never be proved to be absurd or incredible) But to what Purpose the Miracle was intended, or when it began, how often it was repeated, or when it ceased, or why it was confined to one Person only, he has not told us; and I know no Obligation we are under from our common Faith as *Christians* to answer such Questions.

To

To go on now to the fifth Case, which is that of our Saviour's *restoring the blind Man to his Sight by anointing his Eyes with Clay, &c.* What the Gentleman has to object against the Miracle in this Case has been already seen. What we are now in search after is, Circumstances, if any such there are, which affect the Credibility of the Relation, or which stand as an Objection against our admitting the Fact to have been as the Evangelist has here represented it. One Circumstance then of this Sort I meet with, and but one, which is *Jesus's * using this Ointment made of Dirt and Spittle, which, says the Objector, if it had no Effect in the Cure (as for certain it had none) was a vain and trifling Operation, or, as he speaks elsewhere, absurd, senseless, and unaccountable.* In this Objection, the Gentleman must be understood as affirming, that it was Senseless and Absurd that Cases of this sort should be attended with any external Action or Operation which had not some natural Effect in the Cure; which is certainly the most senseless Thing he could have said. He himself confesses, as you have before seen, that *if Jesus had cured the Man only with a Word of his Mouth, here would have been a great Miracle,* and he does not pretend to object any Absurdity or Incongruity against the Relation so cir-

* *Fourth Discourse*, p. 15, 22.

cumstantiated. But if an Absurdity in using this Ointment is to be inferred merely from its Insignificancy with respect to the Cure, the same Absurdity might as reasonably have been objected if our Saviour had only *spoke a Word*; for the speaking of a Word no more avails to the Cure of Blindness, than the Use of such an Ointment as this can be supposed to do. One would think that it were no easy Matter for any Man to mistake in so clear a Case as this. *Jesus*, in restoring a blind Man to his Sight, makes use of an Ointment which had no natural Virtue to cure Blindness; and upon this the Gentleman asks, Why he used this Ointment? The same *Jesus* in restoring another blind Man to his Sight, only says, *Receive thy Sight*; which Words have no natural Virtue to cure Blindness neither: And may it not then as reasonably be asked, Why he spake them? In this latter Case, I suppose, every body would find a ready Answer, and say, That *Jesus* spake these Words to give Evidence that a Miracle was wrought, and that he was the Person who wrought it. A blind Man's coming suddenly to his Sight, abstracted from the Agency of any Person, as foreknowing or foreseeing the Event, is either no Miracle at all, or if it be a Miracle; has not the Appearance or Evidence of a Miracle: But if such an Effect follows in Consequence of any Act or Operation performed by any Person

son as Declarative of what will happen, this shews both the Miracle and the Worker. When *Jesus* said to the blind Man, *Receive thy Sight*; he only declared what was to follow; and this Declaration being verified by the Event, proved the Miracle. If *Peter* or *John* had said the same Words, and the same Effect had followed, the Miracle would have been the same, but with this Difference, that *Peter* or *John* would have been the Worker, and not *Jesus*. May not all this as well be applied to the Use of the Ointment under Consideration? It was an external Action, declarative of our Saviour's Intention to cure the Man; and accordingly he was cured. And the Action of *Jesus* was as significant and expressive of what he intended to do, as if he had said in so many Words, *Receive thy Sight*: So that the only remaining Question is this, Whether of several outward Actions equally demonstrative of his divine Power, he might not, consistently with Reason and good Sense, chuse which he had a Mind to: A Question which I shall leave every Man to answer for himself.

The Sixth and only remaining Case, is that of our Saviour's curing a Man that was Sick of the Palsy, who, says the History, was borne of four: And when they could not come nigh him for the Throng, they went up to the House-top, and let him down through the Tiling, with his Couch, into the Midst before *Jesus*.

Jesus. This Circumstance has given the Objector so much uneasiness, that he scarce knows where to End his Complaints: But, in short, he tells us, That * *the Story of this Miracle — is such an Accumulation of Absurdities, Improbabilities, and Incredibilities, that a Man of the most easy Faith, if he at all thinks, cannot digest it.* Let us consider the Particulars, and see what these Absurdities, Improbabilities, and Incredibilities, are.

The first Circumstance that the Evangelist takes Notice of is, that *when Jesus was at Capernaum, and it was noised abroad, that he was in the House; many were gathered together, insomuch, that there was no Room to receive them, no not so much as about the Door.* Mark ii. 1, 2. One would hope, that this Part of the Story at least might appear credible; and yet it seems the Gentleman knows not well how to digest it. For † *what did they so throng and press for? Was it to see Jesus? — Or to hear him preach? — Or to behold him working Miracles?* I suppose so, Sir. One, or all these Inducements may reasonably enough be presumed to have occasioned this Concourse of People; and if the Gentleman is determined to go on in his learned Way, in proving by Mood and Figure that this was not at all worth their while, and that they might have employed

* *ibid.* p. 61.

† p. 53, 54.

themselves better ; I shall be very easy with this, till he can likewise shew, that the People of *Capernaum* were not of a different Opinion ; for this Matter depends upon their Way of thinking, and not upon Mr. *W's* ; and they did no more in this Case, than what the People of any Country in the World, would do in a like Case. The Gentleman is pleased to observe that Jesus, as a Prophet, was without Honour at *Capernaum* his own Country, which is his Mistake. *Capernaum* is called his own City, as he had lately chose it for the Place of his Abode : But his Country, that is the Place of his Education, where he had lived from his coming out of *Egypt*, till his Entrance upon his publick Ministry, is well known to have been *Nazareth*. It was of this Place that our Saviour spake when he said that a Prophet had no Honour in his own Country ; and of this Place likewise that it is said, that he did not many mighty Works there, because of their unbelief. But is it credible that Jesus should have been without Honour at *Capernaum*, which had been the Scene of some of the most wonderful Transactions of his Life ? Or is it incredible, that when he had been absent from them for a while, and but newly returned, the People (who doubtless had likewise heard of his Fame abroad) should croud about the House where he was to see and to hear him ? It is a Shame that we should be put upon asking such Questions

tions as these; but the Gentleman's Head is so full of Mysteries, that he forgets the most obvious Passages in his Bible, and is a Stranger to the most common Observations upon human Life.

To go on. In Consequence of this Croud about the Door; the History farther says, that those who were bringing the sick Man to Jesus, *could not come nigh him*. How? Says the Gentleman. * *Would not the People make Way for the Lame, Blind, and Paralytic, to come to Jesus? Was not this frustrating their own Hopes and Expectations of seeing Miracles wrought?* What is this to the Purpose? The People he says *acted unreasonably*. Be it so; yet he should not have said, that they acted *more unreasonably than ever Mob did, or can be supposed to do*; because there is not a Creature, that has ever seen what he calls a Mob, that does not know the contrary. Was the Gentleman, I wonder, never in *Westminster-Hall*? If he has, I suppose, he may have observed many crouding up to the Bar, and jostling out those that have had more Business there than themselves; and perhaps too, it may have been found that in some remarkable Cases, such Tumults have been raised, that one half of those who came to hear the Tryal, have not been able to understand one Word that the Judge or

* P. 54.

Witnesses have said. Hundreds of Instances like this are seen every Day, where great Throngs of People by their over Eagerness, and Impatience, have frustrated those Hopes and Expectations which brought them together — But it is doing too much Credit to a mean and trivial Objection to answer it seriously ; and therefore to proceed to the only Circumstance in this Story, which looks any thing strange, their lifting up the sick Man to the Top of the House, and letting him down through the Roof. The first Question that the Gentleman asks upon this is, * *What need was there of such Haste, and Pains to get to Jesus for a Cure?* What if there was no Need of so much Haste? Is the Evangelist not to be believed, because the Man did a needless Thing? What shall we make of Numberless Facts credibly reported by Historians if we admit such Cavils as these? But perhaps if the poor Man was here to answer for himself, he would say, That he was afraid that before he might find an Opportunity of getting in at the Door, *Jesus* might have withdrawn himself privately to another Place, which was no unusual Thing with him: And if there was any other possible Way of coming at him, who will blame the Man that he was glad to make use of it? But † *the main Question is, Whether such an*

* P. 55.

† P. 56.

Enterprize as the Evangelist here speaks of *was or could be feisable?* I have no Conception, says the Gentleman, of the Possibility of it. For, adds he, if they could not get into the Door of the House for the Press, OF CONSEQUENCE they could not come at the Sides of it; which is just as good Reasoning as if he should have said, that if there were People enough abroad to cover five Rods of Ground, of Consequence there were enough to cover threescore. All that can be gathered from the History is, that the Door-way and Places near adjoining, were very much thronged, which is natural enough in all such Cases. But what then? Does it follow from hence, that no part of the House besides was accessible; or that there was *no coming at the Sides of it but over the Peoples Heads?* The Gentleman set out with a Resolution to find Impossibilities in this Story, or he could never have thought of such Consequences as these. I will beg Leave then to suppose it very credible, that the sick Man might some Way or other have been easily conveyed to the Walls of the House; and what shall we do with him now? Mr. W. makes a heavy Rout about * *Pullies and Ropes, and Ladders, and Hauling and Heaving*, as if the poor Man had been to be hoisted up to the Top of *Pauls*. But that such Engines as these

were at all necessary, he can never prove. Whatever else was wanting, *Hands* certainly were not. His Bearers were four, and when they came there, I suppose, they might meet at least with half a Dozen or half a Score more, who, admitting that the House was flat roofed, and not above eight or nine Foot high (which are Circumstances not at all unlikely) might by the Help of any common Conveniency easily get him up to the Top of it. The Gentleman is pleased to say, that it † *is not of much Consequence, in this Case. of what Height the House was:* A Mistake in which, I presume, any common Labourer may be able to set him right. Yet he does not care, I find, that it should be thought to have been a *very low one.* For *ancient and modern Commentators* (to whom he pays the utmost Deference when they will serve his Purpose) are, it seems, *pretty well agreed that it was an upper Room where Jesus was; and consequently the House was at least two Stories high.* He does not tell us who these Commentators are. But whoever they are I am very suspicious that they knew as little of the Matter as the Gentleman himself. That *Jesus* had any House of his own, I suppose no Commentators have told him; and whose House this was the History does not say. But it is very likely that it was the House of *Simon and Andrew*, who

† *ibid.*

(as we find, *Mark* i. 29.) had a House in that City whereto *Jesus* resorted; and I am not perfectly satisfied that *Fishermen* at that Time a Day dwelt in Houses two Stories high. Dr. *Lightfoot* says, that it * *was customary for the Pharisees and the Doctors of the Law, when they discoursed of the Law or Religion to go into the upper Chamber*; and supposes therefore that *Jesus* was now in an upper Chamber sitting with the *Pharisees* and *Doctors*, who (as *St. Luke* reports, *Chap.* v. § 17.) *came out of every Town of Galilee, &c.* I shall not dispute whether this Passage of *St. Luke* relates to the present Story, which perhaps may be justly questioned. What I observe is, that Dr. *Lightfoot* does not say, nor indeed can it be said, that our Saviour *never* discoursed with the *Pharisees* and *Doctors* but in an upper Chamber; for the contrary is evident from many Places. If there was no upper Room in this House, they could not sit in an upper Room, whether there was or not the History is silent; and consequently, that this House was two Stories high cannot be affirmed upon any certain Grounds. But what if it was two Stories high? Does this Gentleman know what Convenience the *Jews* had to get up to the Tops of their Houses from without. The very same Commentator (whom Mr. *W.* has lamely quoted) tells us of two Ways into an

* In loc.

House; one called *the Way through the Gate*, or *Door*; and the other *the Way through the Roof*. And he gives an Instance of one that *was dead*, whom because *his Bier could not be carried out thro' the Door, which was too strait, they let down thro' the Roof, or thro' the Way of the Roof*. And cannot any one of common Apprehension as easily conceive how a sick Man might be lifted up to the Top of the House, as how a dead Man might be let down from it? Let us suppose then the *Paralytic* conveyed to the Top of the House (which he very easily might, for aught that appears to the contrary) what now remains? Why only to get him down into the Room; in which I hope there will be no great Difficulty. St. Luke says, that they *let him down through the Tiling with his Couch*. St. Mark says, that they *broke up the Roof and let down the Bed*; which Words, whether they are consistent or not consistent with supposing, that they only made the common Roof-door a little wider, and let him down through that, it is not worth while to dispute. Let us suppose the Meaning to be (as the Gentleman would have it to be) that *they made a Hole capacious enough for the Man and his Bed to be let through*. Where is the Absurdity of this? As to the Bed, it needs not give him any Disturbance: For we are not to suppose, that the *Beds or Couches* in those Eastern Countries, (which, as the sacred History shews,

shews, a Man might carry about him) were Things stuffed with Feathers like ours : They were probably of the Thickness and Size of a common Carpet ; and something of this Sort was necessary to let a Man down in, who was in no Condition to help himself. But for the *Tiles* and *Rafters* — Why here is the Difficulty, and the Gentleman makes as much a Stir about them, as if the House were a going to be pulled down about their Ears, and all the Company in danger of being knocked o' the Head. But as to this Matter he may be at Rest too. Of what Dimensions the Tiles were we cannot tell, they might be very broad and lightly laid on, and possibly the removing half a Dozen might do the Business. And as to the Rafters which supported the Covering, let him prove that there was a Necessity of Removing any of them, which he can never do without shewing (which is impossible) that the Space between each Timber was not wide enough to receive the Body of a Man properly disposed. So that the Question, so far as the * Possibility of the Fact is concerned, is, I

† The Possibility of this Fact depends entirely upon the Manner of Building in that Country, which was certainly very different from ours. Whoever will consult *Lamy de Tabernaculo*, Lib. II. Cap. 6. Sect. 2. will find every Circumstance that I have supposed in order to solve the Difficulties of this Story, confirmed by good Authority ; as that the *Jewish Houses* had Stairs without,

hope,

hope, now quite at an End. But † *where was the good Man of the House all this while?* Says the Gentleman in a Chafe. *Why would he suffer his House to be thus broken up?* Perhaps he could not help it, Sir; or perhaps he had so much Humanity as to consent that it should be done. Some Damage there might be; but if the Master of the House was content with it, who else has any Right to find fault?

The Gentleman is pleased farther to inquire; *Whether Jesus could not have made the Access to himself more easy? Whether he could not have desired, or even forced the People to make Way for this poor Man and his Bearers?* Or whether, to prevent this Trouble and Damage, he might not have ascended to the House Top, and there have spoke the healing Word? But it were lost Time to stay to give a distinct Answer to such mere Impertinencies as these; the plain Sense and Construction of the whole being in short, neither more nor less than this, That this Gentleman pretends to be wiser than God, and thinks

leading up to the Top; that the Roofs of them were not ridged but flat; that the Tiles were large, like our *Dutch Tiles*, and so disposed that they might be removed at Pleasure; all which Circumstances, being supposed the Difficulty vanishes at once; which I thought fit to note thus briefly to save the Trouble of entring into many Particulars. Modern Travellers also assure us, that the Houses in those parts are at this Day low built and flat roofed. See *Sandys*, p. 36. 149, 160,

† *ibid.* p. 58.

that

that he knows what was proper to be done in this Case better than he. So that having now considered all Mr. *W.*'s particular Objections, I shall close this Discourse with some general Observations, which may be proper to be born in Mind, in considering not only these Cases, but all other Cases of the like Sort, which are recorded in the Gospels.

It has elsewhere been observed, that there are two Points upon which the Credit of an Historian stands, his Knowledge and his Integrity. As to the first there is no room to pretend, that the Evangelists had not Opportunity to satisfy themselves whether these Cures were wrought or not: Skill in Diseases the Apostles had none: Nor is it at all necessary to support the Credit of their Relations, that they should have had any. Eyes and Understandings they certainly had, in Vertue of which they were Judges, as all Men else are, of the common Appearances of Distempers; such as Madness, Blindness, Lameness, Crookedness, and the like. Some Distempers, 'tis true, may be counterfeited, whereof we have every Day a great many Examples: And whether the Appearances, in any of these Cases, were such as could not be counterfeited, it is a very difficult Matter to determine. But that in fact they were not counterfeited we have all the Reason in the World to say. For why do Men counterfeit Diseases? Why generally to serve themselves

themselves with a Pretence for Idleness and Begging. But this could not be the Case of any of these Persons; for Cheats of this Sort are never known to apply themselves to others, as wanting the Benefit of a Cure. It would not be less absurd to say, that these Persons were Confederates with *Jesus*, and counterfeited these Distempers to give him a Name among the People as a Worker of Miracles. For besides that no Reason can be given why they should have entred into any such Confederacy, but a great many to the contrary, it was impossible that they should have succeeded in any such Attempt. For no Man can be blind, lame, deaf, and the like, for any considerable Time, but all who know him must likewise be acquainted with his Condition. And therefore had it been pretended by any Person that he was born blind, or that he had been some Way or other disabled in his Limbs, suppose, for ten, twenty or thirty Years, and had been cured by *Jesus*, the Cheat must presently have been discovered; for many would have been ready to have born witness, that they well knew this Person, but never understood that he laboured under any such Distemper. There is therefore no shew of Probability in saying that the Apostles were deceived, or could have been deceived in judging whether these Cures were wrought or not. That the Persons became sound and whole they saw plainly before their Eyes. If

H

they

they had doubted whether the Distempers, which in Appearance they had, immediately before the supposed Cures were wrought, were real or counterfeited, they might easily satisfy themselves in this Point by enquiring of the By-standers and Relations; and admitting the Apostles to have been Men of Probity and Integrity, and that they had any Regard upon what Grounds they themselves accepted *Jesus* as the Messiah, it is necessary to suppose that they did so, unless (which is most probable) the general Acquiescence and Suffrage of the People who knew the Persons and their Cases, made such an Enquiry needless. If you say that the Apostles were not deceived in these Cases (which they knew well enough to be Cheats) but joined themselves in Confederacy with *Jesus* to carry on an Imposture (which is all that is now left to say) this will bring us to the other Question concerning the Apostles Fidelity; and if this could with any Reason be called in Question, there would be an end of these Miracles and of all the rest. But not to repeat those general Arguments which have heretofore been offered to shew that the Apostles could have no Motive to engage themselves in the Cause of *Christ*, but what arose from the most firm and absolute Persuasion of his divine Power evidenced by those Miracles of which they were themselves Eye-witnesses; let us at present

sent only consider how impracticable it would have been for them, to have carried on such an Imposture, supposing that they had attempted it. That the Persons upon whom these Cures are said to have been wrought could have no Confederacy with *Jesus* has been shewn already, and is farther evident from hence, that whatever Reasons there are to suppose a Confederacy in these particular Cases under Consideration, they will as well hold with Respect to all the rest. But will you say, that all the Persons recorded in the Gospels as cured by our Saviour were in Confederacy with him to deceive the rest of the World? Where is the Sense of it? It is plain from the History, that *Jesus* performed his Cures upon Persons of all Ranks and in all Places casually as he happened of them in his Travels; and there is hardly an Instance to be given of any of them, who can upon any reasonable Grounds be presumed to have had any other Knowledge of him than what they had received from the common Reports of him as a Prophet, mighty in Word and Deed. What Room then is there to suppose a Confederacy with these Persons? Or what Notion can any one frame of a Plot in which such Multitudes, both of Men and Women in distant Places were concerned? The Confederacy then (if there was a Confederacy) must needs be confined to *Jesus* only, and some

few of his Disciples as Actors in it ; and a Confederacy it was against the whole *Jewish* Nation, threatening Nothing less, in their Opinion, than the Subversion of their Religion, and the total Abolition of the Law of *Moses*, to which they were addicted even to Superstition. And what Course do they take to carry on the Cheat ? Why in the very Country, where the whole Scene of the Transaction was to lye, *Jesus* is extolled as a Prophet, and as proving his Mission by such Cures as were never before heard of, in which Account the Diseases cured, and the Manner of the Cure, are for the most Part specified, as also the Places where the Persons lived upon whom these Cures were wrought, with many other particular Circumstances. For Instance, at *Jerusalem*, at the Feast of the Passover, he cures a Man that had been lame eight and thirty Years, by bidding him arise and walk. In *Galilee* in one of their Synagogues on the Sabbath Day ; he restores a Man that had a withered Hand, by bidding him stretch it forth. At *Capernaum* he heals a Centurion's Servant, who was sick of the Palsy, only by speaking a Word ; and cures a Nobleman's Son of a Fever. At *Bethsaida* he restores a Blindman to his Sight, &c. These and abundance more such Instances are reported of him ; in Consequence of which, *Jesus* and his Disciples gain Credit every Day among the People,

People, who come over in great Numbers to their Party, and yet, it seems, not one Word of these Reports was true ! It is to no Purpose to distinguish here and say, that some of them might be true. For if you can believe one, you may as well believe the rest ; and if one was a Cheat, they were all Cheats. But can any one believe this ? Suppose that some body at this Time a Day, should pretend a Commission from God, to set up a new Religion in Opposition to Christianity, and to countenance his Pretensions, should say, that at *London* he cured an Alderman's Son of Fits : At *St. Albans*, a Gentleman's Servant of a broken Leg : At *Dover*, restored a blind Man to his Sight, and so on. Is it possible that such a Pretender as this should gain Credit ? Would not every Mortal think himself concerned to make strict Examination, whether these Reports were true or not ? Would not the People in every Place, to which appeal was made, testify that no such Things were ever seen or heard of among them ? And would not the Impostor, instead of gaining Proselytes be exposed, and grow contemptible in the Eyes of the People ? The Gentleman with whom I am now concerned, has been pleased to take Notice of the extream Tenderness and Sensibility of the Clergy, when any Attempt is made upon Religion. This I hope is no Fault. All Men are, or ought to be, tender of
their

their Religion; and as easy a Matter as he thinks it to be to gain the Reputation of a Wonder-Worker, should he make the Experiment upon his Countrymen in Favour of his new mystical Sect, he would soon find his Mistake. I can readily enough apprehend, how easy it is to impose upon the vulgar in many Cases; and that Men of Craft and Artifice may make the World believe strange Things of them, where Mankind is not enough interested in the Affair, to make it worth the while to take Pains in examining into the Bottom of their Pretensions. But that in a Matter of the last Importance, where the Appeals to publick Facts were so frequent; and the Subject of these Appeals was of such a Sort, as all Mankind were capable to judge of, a Cheat should successfully have been carryed on; with me surpasses all reasonable Apprehension.

I have given you, in a few Words, the Evidence, by which this Part of the Gospel History is supported; and whether the Objections produced by Mr. W. are sufficient to outweigh it, let any reasonable Person judge. There is one general Mistake, upon which the Gentleman sets out, and perpetually dwells in considering these Cases: It is this; That
** if our Saviour had intended that any rational Argument for his divine Authority — should be*

* Second Discourse, p. 4, 5.

urged from his Miraculous Healing Power; the Diseases which he cured, would have been accurately described, and his Manner of Operation so cautiously expressed, that we might have been sure the Work was supernatural, and out of the Power of Art and Nature to perform. But on the contrary, he tells us, that the best and the greatest Miracles of Jesus — are so blindly and lamely, and imperfectly reported, as that by Reasonings upon the Letter of the Stories of them, they may be dwindled away, and reduced to no Wonders. As to the Manner in which these Cures were wrought, it is impossible that there can be any Exception against it. All that Jesus ever did in these Cases was to speak a Word, or to lay his Hands upon the Diseased, or to use some outward Application, evidently of no Significance, in any other Sense, than as it was intended to give Evidence of his Power, upon which the Cure instantly and immediately followed. Now if Diseases, real Diseases, were cured in such a Manner as this, it will be the greatest Absurdity in the World to Question, Whether the Operation was supernatural, and out of the Power of Art and Nature to perform. Art here is none, and Nature affords no such Instances as these. The only Point then, is whether the Diseases were real; and this it seems we cannot know unless those Diseases had been accurately described. You see now upon what

Terms

Terms this Gentleman would have been willing to accept the Gospel. I have shewn you before, in treating upon the *Resurrection Miracles*, that what he expected was that the Evangelists should have given us the History of the Lives of all Persons on whom *Jesus* wrought a Cure. Now it seems this is not sufficient, unless, with the History of their Lives, we had likewise a History of their Diseases, and the New Testament had contained as great a Variety of Cases as the Books of *Hippocrates*! What Sense there is in this, let all Mankind judge. Lay down but this one Principle that the Evangelists were Persons of Credit, and you need nothing more. What if they were not exactly skill'd in Symptoms and Signs? Does not every Countryman know when his Neighbour is lame or blind, or mad, or has the Dropsy? And even in secret Diseases is not there a Way of coming at a Satisfactory Knowledge of them either by the Relation of the Persons themselves, or of those about them? There can be no Question, but that the Evangelists had recourse to all these Methods so far as they were needful. What Occasion then could there be for any such accurate Description of Diseases as this Gentleman calls for? It is enough that **THEY** had the common Evidences in such Cases that the Distempers were real. And to say that we will not believe them upon their Testimony, is to give

give up the Gospel all at once upon the most weak and absurd of all Principles, viz. That it is unreasonable to admit any thing as Truth, of which we are not Witnesses ourselves. It is this, I fear, that lies at the Bottom of all this Gentleman's Cavils at our Saviour's Cures. He tells us, that * *if the Evangelists had told us of Men, that wanted one or both their Legs—— and how Jesus commanded Nature to extend itself, to the entire Reparation of such Defects, here would have been stupendous Miracles indeed, which no Scepticism or Infidelity could have cavilled at.* If he Means that he would have been convinced by such a Report, I much question the Truth of what he says. There is, as he observes, *no such Miracle recorded in the Gospel*; but we can shew him greater Things. Instances we have of dead Men raised to Life again, and yet Scepticism and Infidelity can cavil at these, notwithstanding the common Evidences of Death have been set forth beyond all reasonable Exception. The Gentleman it seems understands what it is to want a Leg; and does he not understand what it is to be *dead* as well? Yes; but he denies that any such Thing was done as raising the Dead to Life. And might he not as easily deny any other Fact? What Credit then could the Gospel have gained, with him, from the most minute and circum-

* *ibid.*

stantial Description of Diseases that could have been given? So that the Matter at last must rest here. Either the Evangelists are credible Witnesses, or they are not. If you confess that they are; you have all you want; and the most indistinct Accounts of Cures wrought by our Saviour, may be admitted as Evidences for the Truth of the Gospel. But if you will hold it out against Sense and Reason, that they are not credible Witnesses; all Accounts, whether distinct or indistinct, are alike, and this is a Degree of Infidelity for which there is no Remedy.

And now I have done with this Point, and likewise with that Part of the Controversy which concerns the Credibility of the Scripture History. There are yet four or five Miracles excepted against by this Gentleman which I have not considered, but concerning these I have little to add to what has been already observed by other Writers.

F I N I S.

Pag. 23. lin. 6. for *invisible* r. visible.



BOOKS printed for J. PEMBERTON at the Buck
against St. Dunstan's Church, Fleetstreet.

1. **A** Defence of the Scripture-History, so far as it concerns the Resurrection of *Jarius's* Daughter, the Widow of *Nain's* Son, and *Lazarus*. In Answer to Mr. *Woolston's* Fifth Discourse of our Saviour's Miracles. With a Preface containing some Remarks on his Answer to the Lord Bishop of *St. David's*.

2. The Foundation of Moral Goodness; or, A Further Enquiry into the Original of our Idea of Virtue.

Est quidam vera lex, recta ratio nature congruens, diffusa in omnes, constans, sempiterna.—Cicero.

3. The Second Part of the Foundation of Moral Goodness; illustrating and enforcing the *Principles* and *Reasonings* contained in the former: Being an Answer to certain Remarks communicated by a Gentleman to the Author.

Virtus est altissimis defixa radicibus.—Cicero.

N. B. These two are written by the Author of the *Letter to a Deist*.

4. The Use and Intent of Prophecy, in the several Ages of the World: In six Discourses, delivered at the Temple-Church, in *April* and *May* 1724. Published at the Desire of the Masters of the Bench of the two Honourable Societies. To which are added, Three Dissertations. I. The Authority of the Second Epistle of *St. Peter*. II. The Sense of the Antients before *Christ*, upon the Circumstances and Consequences of the Fall. III. The Blessing of *Judah*, Gen. xlix. The Second Edition corrected.

5. A Sermon preach'd before the Sons of the Clergy, at *St. Paul's*, December 5. 1710.

6. A Sermon preached before the Right Honourable the Lord-Mayor, &c. at *St. Paul's*, November 5. 1712.

BOOKS printed for J. Pemberton.

7. A Sermon preached before the Honourable House of Commons, at *St. Margaret's Westminster*, *Mar. 8. 1714.*

8. A Sermon preached at the *Temple-Church*, *November 20. 1715.*

9. A Sermon preach'd before the Society for the Propagation of the Gospel in Foreign Parts, at *St. Mary-le-Bow*, *February 17, 1715.*

10. A Sermon preach'd before the Honourable House of Commons, at *St. Margaret's Westminster* *June 7, 1716.*

11. A Sermon preach'd before the Right Honourable the Lord-Mayor, &c. at *St. Bridget's Church*, on *Tuesday in Easter Week*, *April 23, 1717.*

12. A Sermon preach'd at *St. Sepulchres Church*, *May 21, 1719.* Being *Thursday in Whitsun-Week*, at the Anniversary Meeting of the Children Educated in the *Charity-Schools* in and about the Cities of *London* and *Westminster*.

13. A Sermon preach'd before the Right Honourable the Lord-Mayor, &c. at *St. Bridget's Church*, on *Easten Monday*, *April 22, 1728.*

All written by the Right Reverend Father in God, Thomas Lord Bishop of Bangor.

14. Twenty Eight Sermons and Discourses upon plain and practical Subjects, very useful to be read in Families, under the following Heads, viz. 1. Godliness the Design of the Christian Religion. 2. Of the Wisdom and Goodness of Providence. 3. Of Religious Melancholy. 4. Of the Immortality of the Soul. 5. Of the Necessity of Holiness in order to Happiness. 6. Of the Truth and Excellency of the Gospel. 7. Of good and bad Examples. 8. Of Publick Prayer and Thanksgiving. 9. Of the Future Judgment. 10. Of Faith and Works. 11. Of setting God always before us. 12. Of perfecting Holiness in the Fear of God. 13. Of doing Good to all Men. By the Right Reverend Dr. John Moore, late Lord Bishop of Ely. Published with a Recommendatory Preface to each Volume, By Samuel Clarke, D. D. Rector of *St. James's Westminster*.



e
n
s
as
n
i-
ne
m
n-
he
he
nd
ngi
ks.
et-
obd
ore,
en-
Da

